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hensively, as one who after wide and thorough reading and mature deliberation sets forth his best thought in polished language for thoughtful minds, even though unschooled. The writer will be read with pleasure as well as profit, and should secure a wide hearing.

BENJAMIN W. BACON.

YALE UNIVERSITY.

OUR OWN RELIGION IN ANCIENT PERSIA. LAWRENCE MILLS. The Open Court Publishing Co. 1913. Pp. xii, 193.

Between these covers and under a taking title are brought together lectures delivered at various times during a period of several years. The subtitle runs: "Lectures . . . presenting the Zend Avesta as collated with the pre-Christian exilic Pharisaism, advancing the Persian question to the foremost position in our Biblical research." The author's thesis is that "some of the fundamental articles of our Catholic creed" were first revealed by God to Zoroastrians; that the same ideas later arose spontaneously and independently among the Jews; and that the Persian system exercised a powerful, though secondary, influence on Judaism, and through it on Christianity.

Other lectures are on "The Avesta and The Veda," "The Moral Idea in the Gatha," "Immortality in the Gatha." One very characteristic chapter, with an appendix, is on the eminence of Professor Mills, and the abysmal ignorance and jealous malice of others.

The lectures are printed with the various additions made from time to time to adapt them to different audiences. The author remarks that "readers will easily recognize the later insertions, from the difference in the stylistic flow of the language, as a later and to some extent a more pointed animus imparts greater pungency and vivacity to one's mode of expressing himself." To aid the higher critic, he has enclosed these interpolations in brackets and parentheses. Despite their occasional "pungency," the many interruptions and long digressions, added to an involved and formless style—which the Philistine may conjecture to be modelled on Pahlavi—make the way of the reader hard.

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